and to establish in the kingdom of this unseeing
mechanic Force the reign of an enlightened Will
and Knowledge. And because the blind mechanic
Force—we know now really that it is no such thing—
confronts us everywhere, initial, omnipresent, the
fundamental law, the great total energy, and because
the only enlightened will we know, our own, appears
as a subsequent phenomenon, a result, a partial,.
subordinate, circumscribed, sporadic energy, the
struggle seems to us at the best a very precarious.
and doubtful venture. The Inconscient to our
perceptions is the beginning and the end; the self-
conscious soul seems hardly more than a temporary
accident, a fragile blossom upon this great, dark and
monstrous Ashwattha-tree of the universe. **Or** if we
suppose the soul to be eternal, it appears at least
as a foreigner, an alien and not over well-treated
guest in the reign of this vast Inconscience. If not
an accident in the Inconscient Darkness, it is
perhaps a mistake, a stumble downwards of the
superconscient Light.

If this view of things had a complete validity,.
then only the absolute idealist, sent perhaps out of
some higher existence, unable to forget his mission,
stung into indomitable enthusiasm by a

divine
oestrus or sustained in a calm and
infinite fortitude
by the light and force and voice of the
unseen
Godhead, could persist under such
circumstances in
holding up before himself, much more
before an
incredulous or doubting world, the hope
of a full
success for the human endeavour.
Actually, for the